Farm Life Sixty Years Ago

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Compliments of
F. A. Walker.

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David Robison

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Farm Life

IN CENTRAL OHIO

SIXTY YEARS AGO.

By MARTIN WELKER,

Retired U. S. Judge.

1892.

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To ALBERT McFADDEN, Esq.,

President of the Wayne County Pioneer Association.

Having yourself borne a distinguished and honorable part during the period alluded to herein, allow me to dedicate to you, and the members of the Association, this little volume, in the hope that it may revive in your memory and theirs, some of the times of "the long ago."

Respectfully,

The Author.

INTRODUCTION.

"'Tis greatly wise to talk with our past lives."

AS we grow old, we form a greater attachment for the Past, because we lived in it, and it is behind us. Passing the down-hill of life, it affords us great pleasure to look backward to the "days of other years," when life was new and filled with day dreams of success and happiness, fondly hoped to be realized in the then "Shadowed and Unknown Future."

To some these ambitious desires and longings have been fully realized, but to many others failures and disappointments have met them everywhere in their efforts for success and improvement in their life's condition.

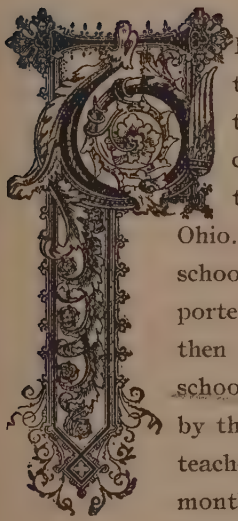
Human life has been compared to a theatre. During the play "we take higher or lower seats, but when it is over, we mingle in the common stream and go home." Like the teeter of our juvenile days, as one goes "up" another goes "down." Such has been and always will be human life. Variety is said to be the spice of life. These changes, these ups and downs, meet us in all the departments of life's work. There is, however, less variety and change, less sudden breaking up, less teeter-

ing, in farm life than any other occupation. The farmer population is more stable and conservative in conduct and habits than those engaged in most other pursuits of life. Changes and improvements, therefore, have come to them slowly and gradually. Indeed, as the years roll by, we scarcely realize how great the progress has been in agricultural life, even within our recollection.

To enable the reader to make the contrast, and to realize this progress, by presenting a picture of farm life as it appeared sixty years ago, upon the average farm in Central Ohio, is the object of this little volume, with its illustrations.

If its perusal shall recall to *old* readers the scenes of early boyhood or girlhood, when the hot blood of youth was in their veins, and the love of life and the beautiful world before them, and remind them of the good old days of the "long ago;" of the pleasures and enjoyments of their Spring time of life, and bring recollections of early associations—if *young* readers, now enjoying the benefits and culture of the advanced farm life of to-day, will see and appreciate the employments—the actual life of their ancestors in the by-gone times, and be interested as well as benefitted thereby, the purpose of the writer will have been accomplished.

SCHOOLS AND EDUCATION.



THE means and facilities for education have a great influence upon the character of the people of every community. In these early times, these means were very limited in Ohio. There were then no common schools established by law and supported by taxation. What schools we then had were called subscription schools, and consisted of an agreement by the patrons of the school to pay the teacher so much per scholar for so many months teaching, generally in the winter season, and conditioned that the "master" should be boarded during the time. As a general thing he was boarded in the several families of the scholars, the time being equally divided among

them. The "master" in this way became well acquainted with his patrons and pupils, and made it very desirable on the part of scholars to have him in the family. Generally no women were employed as teachers in country schools.

The boys and girls attended and studied together in the same classes, and played together at recess. The master was required to teach reading, writing and arithmetic, at least as far as the single rule of three, or in other words the three Rs—"Readin', Ritin', and Rithmetic." Order was preserved in the school by the rod or ferule, always on hand in the school room. About four months during the fall and winter was generally the extent of the school. One of the most interesting exercises of the school was the daily spelling. The master would give out from the book the words for the class to spell. To stand at the head of the class in spelling was a big thing for the boy or girl.

Then very often during the winter there would be spelling matches between schools in the neighborhood, in which the best spellers in each school would be pitted against each other, creating great rivalry to beat. In this way the scholars as a general thing became good spellers.

About the holidays there was a very general custom to "bar out" the master from the school house, and make him treat to cider, apples and cakes. How to do so would be planned for weeks by the scholars, and was kept a profound secret from the Master. He would only know of it on reaching the school house, to find the door and windows baricaded by a number of boys inside, who refused him admittance until he would sign an "article" to treat. This some Masters would refuse to do for days, and in the mean time try to break in. If he succeeded the boys expected and would receive a sound thrashing. The boys generally succeeded and brought the Master to terms, when the school would go on—full indemnity for the past being stipulated for in the surrender. In these contests many a boy developed forces for leadership that won him distinction in after life.

The school house of that day was generally a log cabin, with puncheon floor, clabboard roof and door, greased paper in the windows, the whole end of the house one wide fiire-place, with a chimney made of sticks and clay, built on the outside. The benches or seats were split logs with the flat side uppermost, with round sticks for legs, on which the scholars sat with

feet dangling above the floor. The Master had the only desk and that was a flat board with four legs standing in the corner. The writing tables consisted of wide split slabs along one side of the room supported by

LOG CABIN SCHOOL HOUSE.

pegs driven in the logs of the house. The wood for the ample fire-place was furnished by the patrons of the school, and the fires made by the boys, alternating

around. The distance to be traveled morning and evening rendered but little exercise at noon necessary to keep the children healthy. Yet ball playing, (cat, and corner ball,) foot racing, blind man's buff, were greatly enjoyed by both sexes. Dinner was always taken along from home and eaten with a great relish.

The sketch of the school house herein contained is a fair sample, and is a copy of the one in which the writer commenced his education, walking two miles to reach it, mostly through the woods.

The first institution for higher education established in Central Ohio was Kenyon College, founded by Bishop Chase, of the Episcopal Church, uncle of Chief Justice Salmon P. Chase.

Then followed the grand common school system, with graded and high schools, supported by taxation upon the property of the State.

FARM WORK.

THE first and great work of the farm was the grubbing and clearing the heavy timber from the land. This was done by the early settlers in a great measure. But at the period of which we write, the ground had to be cleared of brush and fallen timber previously deadened, every spring before plowing. There being no cross-cut saws, and to save the labor with the ax to cut up the logs, they were burnt into sections by what was called "niggering," putting sticks across logs and setting them on fire. These had to be stirred up often to keep them burning. This was called "stirring up the niggers." These logs rolled up together in log heaps, and with the brush were burnt up. Then the field had to be "sprouted," that is, the sprouts of green stumps cut off. Generally a patch of new ground would be cleared each winter for a turnip or potatoe patch and be ready for the spring.

The plowing was generally done with what was called the bar-shear plow with wooden mould-board, with a boy along aside with a paddle to keep the dirt from clogging on the mould-board, and stirred with the one-horse shovel plow. Occasionally a plow with a mettle mould-board was used by the more advanced farmers.

Wheat and rye and oats, and all seeds, were sown broad-cast by hand, and covered by the triangular wooden or iron toothed harrow, and dug in with the mattock around the stumps and trees. Corn was planted by hand, covered with the hoe, and cultivated with the shovel plow and the hoe. Hoeing corn was the special work of the boys, and sometimes of the girls; and boy or girl would ride the horse hitched to the plow when the corn was high.

Wheat and rye were cut with the sickle, made of steel with fine saw-teeth edge, and bound into sheaves

REAPING SICKLE.

by hand with straw bands, and oats and buckwheat

cut with the scythe, until the advent of the hand cradle then first making its appearance. All grains were thrashed with the wooden flail, and cleaned with a

THRASHING FLAIL.

sheet, two men so swinging the sheet as to blow the chaff from the grain, as it was slowly poured out of the half bushel by another hand, then the hand riddle used to clean the wheat for use. It was about a winter's job for a lone farmer to thresh out and clean the crop of a ten acre field. Men made it a specialty to so thresh during the winter for an agreed price per bushel, going around the neighborhood.

The wind mill, or fanning mill, made its appearance soon after the hand cradle, wheat then would some times be tramped out with horses on the barn floor. Buckwheat was threshed with a flail on a ground floor in the field, and cleaned with a sheet until the wind mill came.

Grass was cut with the hand-scythe, and cured with the fork and hand rake, hauled to the stack in cock, by horse and rope or chain, or by wagon, and generally

stacked in the meadow where cut, and there fed to cattle, horses and sheep from the stack, on the ground in the winter time. The manure was left where dropped in the field. But little attention was paid to fertilizing the land, because it was then not needed. Farming in fact was a sort of skimming process, as compared with the fine cultivation of the present time.

The harvest time was then, as it always has been, and still is, a great event as well as a busy time on the farm. Usually quite a number of hands would be employed to reap in the wheat or rye field, who with sickle and regular step, each one upon his allotted land, would literally march through the golden grain, with a leader in front, enlivened by song or joke, until the end of the round was reached, where water, and whisky and shade, would rest the jolly reapers. With sickle on shoulder, the reaper would bind back his sheaves. And woe to the reaper who did not stand the day's work and had to "give out" and lay in the fence corner, and in the parlance of the day, whose "hide was hung on the fence."

The mowing in large meadows was done about the same way and order, by numbers working together.

The old men and boys, and often girls, carried water

to the harvest or hay field in the coffee pot or jug, and generally the bottle of whisky was to be found in the shade of a tree or fence corner.

The favorite amusement was to see who could get the most blackberries out of the bottle in one drink. The one able to stand the most whisky usually got the most berries. To the workers on the farm, the blast of the dinner horn was a welcome sound, and particularly so to the hungry boys.

One of the special duties of the farm boy, at noon, during hay harvest, while the mowers were resting, was to turn the grind stone to grind the scythes. This duty, often performed by the writer, has made him hate grind stones ever since.

THE HOME.

THE dwelling houses were generally log cabins, covered with clabboards, with usually two rooms and a garret, with a wide open fire place at the end of the house, and outside chimney made of sticks and mud. This was the place for the cooking, baking and eating, as well as the "family hearth," around whose blazing fire, the family sat of winter evenings, and read, ate apples, drank cider, cracked nuts and jokes, told stories and enjoyed life. This was also the room into which company was received, and entertained, and by the light of the lard lamp, the evening pleasantly spent.

LARD LAMP.

The other room and the garret were used as sleep-

ing rooms for the family or guests. Some times there would be added a front porch to the house, where the family would enjoy the quiet evenings of the summer.

The barns and stables were usually built out of logs and not very large either. Stock generally ran out doors winter and summer. In the summer time cattle and hogs were turned into the woods, with ear marks of the owner, and the cows generally belled so as to find them easily at milking time, and the sheep always had a bell wether to lead them, and sometimes horses were also belled.

Occasionally could be seen better houses, some of brick and others frame, on the better class of farms.

The wood pile was usually out of doors, near the house, with no cover or shed over it. Large logs, indeed whole trees, would be hauled in the fall for winter's wood, and cut up with the ax, when used. The boys generally having the charge of keeping mother in wood. The Split Broom was found in every household.

SPLIT BROOM.

The big metal oven with a lid on performed the

principal baking, and the iron pot hung on the crane, cooked the boiled dinners, and made the mush for the

THE FIRE PLACE AND METAL OVEN.

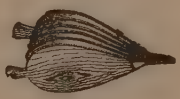
family. It was not an unusual thing to see several children with tin cup and spoon in hand seated around the mush pot on the hearth, helping themselves to mush and milk as their evening meal.

Some of the more able farmers would have a mud or brick out oven, in which the mother baked the grand old apple and pumpkin pies, so much enjoyed by the young. The sketch herein furnished is also a fair sample of the log cabins of that day, and is a copy of the one in which the writer was born.

LOG CABIN.

There were no cooking stoves, and but few stoves of any kind to warm the house. The open, blazing wood fire alone warmed the house and spread cheer and comfort over the hearth stone. Coal was not then used for heating or steam purposes. Indeed it was scarcely known for that purpose. The lucifer match was not then used for lighting purposes. It came after this

period. When the house fire went out, resort would be had to the nearest neighbor to "borrow fire" or it would be made by steel and flint and punck, a species of rotten wood found in the woods, that easily caught the sparks made with the flint and steel, and often started with a bellows. The flint lock was used on the gun.



BELLOWS.

The powder horn, shot pouch and bullet-molds belonged to it. Percussion caps or loaded shells were not then invented.

The flowers cultivated in the door yard and the garden were mostly, the Marigold, Pink, Sun Flower, Holly Hock, Easter Posey, Sweet William, Tulip, Poppy, Roses, Bachelors' button and Touch-me-nots.

No house plants or flowers would be found in the windows of the home. Few carpets of any kind were used, and the household furniture was plain and substantial rather than ornamental. The dishes and table ware were plain and mostly common ware, but occasionally a full set of Liverpool would be found in the home of

the more wealthy farmer. The cutlery of that day was greatly inferior to that of the present time. Some pot mettle knives and forks were used; and some of the pewter plates, sugar bowls, and teapots of the olden times were still in use on some tables. The farm house very often was not furnished with a wash basin. The washing of face and hands was done at the spring trough, or by pouring water from a tin cup, or gourd,

THE GOURD.

by one upon the hands of another, and so taking turns at the wash.

No shoe blacking had been invented, and that was accomplished by using grease mixed with burnt straw, to blacken the shoes. No bath tubs were used, and when men and boys desired to bathe, they went to the neighboring stream or mill pond, and "went in a swimming."

In those days tea and coffee were luxuries not in every house, but then rye coffee, sasafras and spice and sage teas, supplied their place, and answered every purpose. Hog and hominy, corn bread and mush and milk,

fruit and honey, constituted the "staff of life."

In these humble and happy homes, the boys and girls were brought up in a frugal way. With few luxuries, but healthful food and much out door excercise, they were strong and healthy, and from such homes have gone many of the men and women who have controlled and led in affairs of our State, as well as the Nation.

It is seldom that the home of our childhood is forgotten. All through life busy memory will recall to our recollection those surroundings of early life, and we love to think of our dear old home be it "ever so humble."

The writer has been introduced in, and visited the elegant mansions of the rich, decorated with the finest work of art, with the beautiful household ornaments of this day, but no place has ever seemed to him so dear as the cabin home of his boyhood. He has eaten at the table of the cultured and wealthy, with costly dishes and elegant gold and silver decorations, dined with Governors, Senators, Cabinet Ministers, and Presidents, but never enjoyed so much the viands before him, as he did the good mother's dinner at his early hearthstone upon the farm.

DOMESTIC MANUFACTURES.

THE raw material on the farm consisted of a flock of sheep on almost every farm, and a flax patch yearly sown to furnish flax for linen and tow cloth. There was required much labor in the manufacture of these materials. The greater part was performed by the women of the household. The men sheared the sheep, after having washed them completely. The men raised the flax. The seed for flax was sown by hand, and when ripe pulled by hand and spread upon the ground

FLAX BRAKE.

to rot. After sufficient length of time, it was gathered and taken to the flax brake, a heavy wooden machine, dried by fire and the stalks so broken up, that the fiber was completely separated from them; then a rough hatchel used to separate the broken stalks, and

ROUGH HATCHEL.

scutched on the sharp edge of an upright board with a wooden knife to get the tow out and soften the

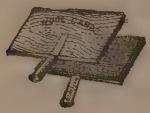
WOODEN KNIFE.

fibers, then put upon the fine tooth hatchel, and all

FINE HATCHEL.

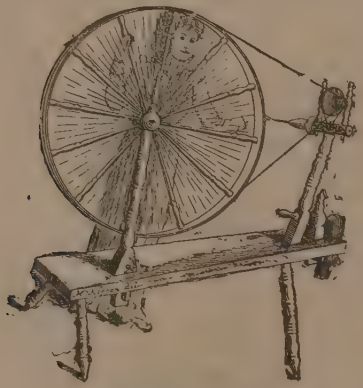
short fibers called tow separated from the long fibre, and the long called flax proper, put into knots or bundles for spinning.

The wool was carded on hand cards by the women



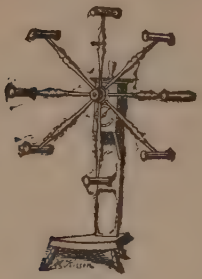
HAND CARDS.

of the household, and made into rolls for spinning. They spun the wool on the big and little wheel, mostly



BIG SPINNING WHEEL.

on the big one, made it into skeins on the reel and colored the yarn as desired, and with the yarn made flannel, being all wool, for the women and girls. They bought cotton yarn, and colored it, and of it made the chain for linsey, the filling being woolen yarn, for the



REEL.

wear of men and boys. When not able to buy cotton yarn for chain tow thread was used instead, but made coarser cloth. The flax was spun by the women, and so was the tow, on the little wheel, the one making linen,

LITTLE SPINNING WHEEL.

and the other rough cloth. Of this spun wool the women made the elegant and almost everlasting coverlet,

which was the pride of every good housewife. With the linen thread thus spun, they made the beautiful table cloths, yet to be found in many a country home.

Nearly every neighborhood had a loom, and some woman did the weaving of the flannel, linsey, linen and tow cloth. It required an expert in skill to weave the coverlet, and the fine table linen, but such skill was found when needed. There was often made white flannel, to be fulled for men's heavy wear. The women made also sewing thread, and shoe thread, and often sold it with their surplus flannel, linsey and linen.

Getting the weaving home was a great event in the family for it meant new clothes.

The village or cross roads blacksmith was the manufacturer for most farm implements. He made the axs, hoes and forks used on the farm, sharpened plow points and coulters, shod the horses, made wagons, chains, etc., and was the general repairer of all implements used.

The shaving horse and drawing knife, by which were made many wooden tools, was found on almost every farm. So were the Maul and Iron Wedge for rail splitting, to build and repair the pioneer worm fence then in universal use on the farm. The broad ax for

THE SHAVING HORSE.

hewing timber and the frow for riving clabboards, shingles and staves, were in every neighborhood.

The water mills on the streams did all the grinding for the people, and ran the machinery for manufacturing purposes then in use. The old French buhr millstone was used to make flour and meal, as well as chop for stock food. The family milling was usually done on horse back and when boys were sent the old pack saddle was used, so that the bag would not fall off on the

THE PACK SADDLE.

way. Grinding was paid for by the toll, and the customer took his turn in the grinding, and often had to wait all day for his grist to be completed. The writer remembers many a hungry wait for a boy.

The hides of beeves and calves killed, and cattle dying of disease, were taken to the tanner of the neighboring village to be tanned and finished into leather on the halves. In the fall when the upper and sole-leather, and calf skins were brought home, there would be great rejoicing in the family, as the shoe maker and new shoes would come soon.

The country shoe-maker would be notified and would come with his shoe bench and kit of tools, and stay in the family until he made all the shoes for the family for the winter. Generally but one pair of shoes were furnished in the year for the boys and girls, and during the summer time these mostly went barefooted. The writer has a distinct recollection of the time when he could run barefoot over the most stony ground with comfort, and without flinching. No boots were worn by the boys, and few men had them. Some of the more wealthy farmers would patronize the village shoe-maker, and have their leather made up to measurements of each member of the family. If men were able to buy store cloth, the village tailor generally made the garments. But many house wives made up that sort of clothing also.

There was another domestic manufacture, the

mention of which should not be omitted. Scattered through the country there were many small distilleries, and large ones near the larger towns, where corn, rye and barley were manufactured into whisky. There then being no Internal Revenue laws, no government tax, upon spiritous liquors, and but slight restriction to its sale, whisky was very cheap, and within the reach of almost every person, and quite generally used. Often peach and apple brandy would also be made. There were no breweries to make beer and ale, so the principal drink for dissipation was pure whisky or brandy.

Farmers could exchange their rye and corn for whisky when they desired it; getting usually one gallon for a bushel of corn, and five quarts for one of rye, the money price for whisky being about twenty-five cents a gallon.

Usually at these distilleries, hogs and cattle were kept and fattened for market, making it a profitable business.

These "still houses" as they were commonly called were places of common resort for the idle, and drinking men, as well as business men of the neighborhood, and did not prove to be very valuable factors in the moral

education of the people.

Many farmers raised their own tobacco, although manufactured chewing and smoking tobacco was very cheap. The habit of chewing and smoking was perhaps as general then as now, among grown up men, but boys scarcely ever smoked or chewed, or used tobacco in any form. The fatal cigarette was not then invented, and cigars of all kinds much inferior to those now used. The old "cob pipe" was the stand by for smoking by old men and women; but clay pipes were somestimes used.

SUGAR MAKING.

WHEREVER there were maple or sugar trees, Sugar Making was a very interesting economy, and the Sugar Camp was a very popular institution. The process was then a rude and simple one. The trees were tapped in the proper time, with an auger or gouge, and spiles of sumach, sassafras, or elder driven in the hole, and the sap ran into a trough made of cherry or ash,

SUGAR TROUGH.

dug out with the ax. A log hut would be built with either two big logs lying across the front, or a rude furnace built of stones, into which iron kettles would be set, and in which the "sugar water" would be boiled. There was usually a good deal of frolicsome

fun as well as hard work about the business of the camp. The boiling was often continued all night, affording a fine opportunity for a lively time among the young people of both sexes, in which card playing and other innocent amusements enlivened the work of the night. Often pleasant visits were exchanged with other camps of the neighborhood. The "stirring off" was quite an event of the neighborhood, and attracted pleasant visitors, and formed friendly associations around the sugar kettle. The sugar eaten was usually in the form of wax, before it had granulated. Then was the time, too, that the Easter eggs were filled, and laid away until Easter came. At the close of the season the sap was mostly made into molasses.

These sweets were found in most farm houses, along with the winter's honey, and added much interest, and relish to the buckwheat and corn cakes made for the table.

Then almost every farm was a little kingdom, where nearly everything used in the family was raised and made by its own economy and industry.

WOMEN'S WORK.

THE employments of women were confined to a few occupations. Doing house work, sewing, spinning, knitting and weaving, were their principal labor. They were in fact, the manufactors of the household. The mothers and daughters made their own clothing, and mostly that of the men and boys of the family.

In these days, the big spinning wheel was the most important instrument in the house. To run it was good exercise for the girls. The walking to pull out the woolen thread, and run it on the spindle, brought into exercise the muscles of the limbs, expanded the chest, and generally made them active, and healthy, and with their exercise in out door life made them a race of strong and well developed women. The little wheel was often ran at the same time in spinning flax, as well as wool. In the busy time for this work, in

almost every household, the hum of the wheels, the merry song of the pretty spinner, with jokes and fun, made pleasant music, and regaled the family with rich enjoyment not excelled by the music of the stage.

The women as a general thing, did the milking, and butter making using the old dasher churn. Except in

DASHER CHURN.

a yankee family no man or boy could be induced to milk the cows, it being regarded as woman's work. But wherever a New Englander was found, he and the boys did the "pailing" of the cows.

Usually the women did most of the gardening, and did the necessary cultivation of all sorts of vegetables raised for the table, as well as the flowers for the door yard. They also cared for the fruit, dried apples and

peaches and smaller fruits, as well as attending to the raising of chickens, turkeys, geese and ducks for use and market.

The women did most of the marketing, and made the purchases at the village store, or of the travelling pedler, then every where found. No girl lost caste by "working out" as it was called, and was treated in all company as those who did not do so. Occasionally a woman would be employed to teach the village school in the summer.

DRESS.

THE common dress of the boys were linsey pants, and wammos or roundabouts—no drawers or undershirts, or over-coats, with wool hats or hair seal caps—and coarse shoes for the winter, and linen and tow cloth and straw hats for the summer. Men often wore the same, but generally had coats and pants made out of fulled flannel, and some able to wear store clothes made by the village tailor. Plaid cloaks as well as over coats were worn by the men in the winter.

The average young man usually had a suit of "broad cloth," made by the tailor, and a fur hat with calf skin shoes for his Sunday or party rig.

For horse back riding men often had bang up overalls, or used green baize leggins tied on at the knee.

The women and girls for every day wear in the winter time, wore flannel dresses, plain, striped or cross

barred as fancy might dictate with quilted or red flannel petticoats. In the summer generally gingham, calico and lawn for dresses, with demity skirts, and sun bonnets for out of doors. Most of the women and girls had an extra suit or two for dress occasions of alpaca, merino, or other fine goods with fashionable bonnets, and shawls and wraps of various kinds. The corset was then unknown among the girls. Parasols and umbrellas were not very plenty in the family. Powders and cosmetics were not then used for decoration by the women. The bureau drawers or chests were usually filled with rose leaves or winter green, to scent the clothing in place of musk. Fashion ruled and controlled the young people of the farm, then about as much as now. Style was as changeable then as now, and troubled the beau and belle to keep up with its demands. Dress in general was as beautiful, and comfortable as now, and much less expensive.

TRANSPORTATION.

THERE were then no rail roads in Ohio. Lake Erie on the north, and the Ohio Canal running from the Lake through the State to the Ohio river, and the river were the highways on which farm products were carried to maket in the east and south. Grain and pork were hauled by wagon, with horses or oxen, great distances to places of market on the Lake, river or Canal. The roads had only clay and mud foundations, and often badly graded. Sometimes stoned or corduroyed, but generally only mud pikes. Then, in the laying out of roads but little attention was paid to grade. So, many of the most traveled thoroughfares were laid over steep hills, when a little foresight and work could have made them around the base of the hill and much lower grade.

Packet boats were run on the Canal to carry passen-

gers and accommodate travel, and the writer had many pleasant rides upon them in their day. The public travel off the lines of the Lake or Canal was by means of the old stage coach with four horses, carrying some

STAGE COACH.

twelve or fifteen passengers besides the public mail on the main routes. The loud blast of the horn, echoing from hill to dale, announced the arrival and departure of the stage. This arrival or departure was usually a great event at the country or village tavern, where would be assembled numbers of curious people to see the public travel and passengers as they would get out or in the coach.

The public mail was generally carried on horseback on the smaller routes and upon cross lines.

For long hauls the four or six-horse covered wagon,

the driver riding the near wheel horse with long whip

SIX-HORSE WAGON.

and lines, was used to convey produce to market, and also to haul goods from the eastern cities to the country stores for sale. With its feed trough and covered bed it afforded ample accommodation for the driver as well as the horses in making the trips forward and back. The tar box and the linch pin constituted an important part of the machinery.

There were no steel spring buggies or carriages then. There were little wagons called "carryalls" with wooden springs, and common two-horse wagons without springs. These constituted the vehicles in use for riding to church or on business by the farmers and their families. Generally the local travel was on horseback or afoot for short distances and sometimes long ones. So men and women became expert horseback

riders, and thus rode to church and other public gatherings. Generally from parties and gatherings at night the girls were taken home by the boys on the same horse, the girl riding behind him, with one arm necessarily around him to hold on—a jolly way to ride, Hence it was a common inquiry in the purchase or trade for a horse, "will he carry double?"

There was a great pride among the young people to have a good traveling horse, speedy if necessary, and elegant saddles and bridles, with as much work and decoration as could be obtained upon them. It was a very common thing for the men to use spurs in riding as it was for the girls to have nice riding whips, and to know how to use them to make time when desirable, The writer, when a boy, had many a horse race with the girls.

FRUITS, NUTS.

THE wild Strawberry, growing in the meadows, the raspberry and blackberry, growing in the fence corners and waste places, the huckleberry growing on the hills, the service berry and the wild grape growing in the woods, the gooseberry, currant, dewberry, elderberry, mulberry, wild cherry, the haw, wild red plum, cranberry and the crabapple, constituted the principal small fruits of that day. The currant and gooseberry were to some extent cultivated in the garden, but the strawberry, grape, raspberry or blackberry were not.

The chestnut, the hickory nut, black walnut, the butternut and the hazelnut were carefully gathered and stored away for winter use by the average boy, and the hogs gathered the beech nuts and acorns and fattened upon them.

Apples, peaches and pears were generally of native

stock, and greatly inferior to those now cultivated. But little attention was paid to their improvment by cultivation. Fruits were mostly dried for winter use and hardly ever preserved, and the canning process was unknown.

The tomato now so universally used was then laid upon the mantle for an ornament, with the mother's injunction, that it was poisonous, and must not be eaten.

Apple butter boiling in the fall was quite an event in the family, and so was making pumpkin butter. These were much used, and found in the winter, in every well regulated family.

Wherever there was an apple orchard, cider making demanded the attention of the farmer, and the cider barrel would be found on tap of winter evenings.

Sweet corn was not then cultivated for the table; no rhubarb, or pie plant, or celery, or horse radish were then raised in the garden, or used on the table.

FARM STOCK.

THE horses in common use for work on the farm were of common breed, hardy and strong plugs. No care had been exercised to improve them by breeding. There were, however, in every neighborhood a few well bred horses and mares, some of them thoroughbred, and these made the riding horses of the time, as well as the race horses, so much prized by the people. There were then no trotting or pacing horses for speed. All the racing was done by the running horse, and he was the measure of speed on the race course.

Cattle, sheep and hogs were generally of common breed. A few Durham and Devon cattle were beginning to appear on the farm. Hogs and sheep have been greatly improved by modern breeding, as well as all farm stock. The old dung hill fowl, with a slight

sprinkling of the game, constituted the farm poultry. They hatched the natural way. Geese and ducks were found on almost every farm. From these were plucked yearly, the feathers, entering the country trade, as well as those that made the grand feather beds of our mothers and grandmothers, and of which they were so justly proud.

Nearly every farmer had one or more yoke of oxen,

OX YOKE.

and occasionally a team of mules, and both of which teams were often used for plowing. When three horses were used for a team one was hitched in front, and not along side of the two as now. So often one horse would be hitched before a yoke of oxen to add strength to the team.

SPORTS AND AMUSEMENTS.

THE occasions of farm gatherings at the time of which we write, consisted of corn huskings, flax pullings, apple paring bees, quiltings, log rollings, and wood choppings. A short description of each may be interesting to the reader of to-day.

Corn huskings were quite popular gatherings. The farmer would pull the corn with husks on from the stalk in the field, haul it to the barn or pile it outside under some cover. Then huskers would be invited, and sometimes girls would be invited and participate. The corn pile would be divided, and captains chosen, and huskers divided equally for the work, and the merry contest would begin, and victory would make the winning leader, being the side that finished first, a hero for the time. When girls were present one law was always enforced; that was, that he who should find a red ear

should be allowed to kiss the girl next to him. Sometimes, it was said, some rascal would be guilty of the fraud of carrying red ears from home in his pocket to win the kisses.

Flax pullings would be attended by the young people of both sexes, who would go into the flax patch and pull up the ripened flax, and carefully spread it upon the ground to rot and bleach.

At apple parings boys and girls would put in the evening paring apples, cutting them in quarters, coreing them, and stringing upon long strings, to be hung up to be dried around the kitchen fire.

The log rollings and wood choppings would be attended by the young men, whilst the girls would be engaged in quilting or sewing in the house, and all meet at the generous supper. These gatherings generally ended with a dance or a jolly party. The anticipation of meeting the girls would generally bring the boys to the hard work of the day, and to "go home with girls in the morning."

The dance was a favorite amusement and was indulged in by old and young. The fiddler of the occasion was the center of attraction of the evening. He regulated and called the dances and was commander in

chief. The "French Four," "Money Musk," "Virginia reel," "the Jig" and the "hoe down" were the principal figures danced. The French four usually presented the opportunity to "cut the pigeon wing" which required great activity and practice to accomplish. The dancing of the time required much more muscle to be successful than the present graceful glide or even waltz. "Devil's Dream" and "Fisher's Hornpipe" were the favorite tunes on the fiddle.

It often happened that in some neighborhoods the young people didn't dance, and they would amuse themselves in plays of various character. "Sister Phœbe," "hunting the thimble," "Pussy wants a corner," and "Marching to Quebec" were the leading plays, "Sister Phœbe" being usually the favorite. This verse:

> "Sister Phœbe how merry were we
> When we sat under the juniper tree;
> Put this hat on to keep the head warm,
> Take a sweet kiss, 'twill do no harm"

no doubt had much to do with its great popularity.

The Singing School was a great event in the neighborhood, and was held every winter and attended by the young and old of both sexes. Often the big sled

filled with straw and young people made a gay and lively sleighing party. A teacher was usually employed for so many nights or lessons. The singing was done by what was called the "buckwheat notes." These schools greatly improved the music of the congregations and also in families. The old people of today will no doubt remember the great pleasure they experienced in singing "Old Hundred," "America," "Green fields," "Coronation" and other tunes of "ye olden times."

Debating Societies were held on winter evenings, in most neighborhoods, where young and old participated in interesting subjects of debate. Such questions as these would be discussed and which drew out often good powers for debate:

"Which has the greater right to complain of the United States, the Indian or negro?"

"Who deserves the greatest credit, Christopher Columbus or George Washington?"

"Who was the greatest general, Julius Caesar or Napoleon Bonaparte?"

"Which is the more destructive element, fire or water?"

"In which is the greater pleasure, pursuit or possession?"

and many other subjects of a like character. These singings and debates were valuable factors in the education of the people.

The Shooting and Raffling Match was another standing amusement. They usually occurred about Christmas and New Years. A man would buy a quantity of goods, coffee, tea, etc., and have them put up in small parcels and put them up to be shot or raffled for at so much per chance, and thereby getting a good price for the article, as well as afford interest and amusement to the contestors. The shooting was with the rifle at a target in the day time and the raffling continued after night. Copper cents were placed in a hat, shaken up and thrown upon a table by the holder of a chance and the most heads in a given number of throws would win the prize. After all goods were disposed of, generally games of cards for money would be resorted to, and in that way finish out the evening's meeting. "Seven up" or "old sledge" was the usual and most favorite game. Sometimes "three up" was played, being a much shorter game.

Shooting New Year was another amusement of the times. A party of men would mask themselves, and with their guns, go from house to house about midnight on New Year's eve, wake up the household by a volley from their guns, and wish all a "happy New Year." Generally they would be invited in the house

and be treated to whisky, apples, cider and cake, and have a jolly good time.

Coon Hunting was an interesting amusement for young men and boys. A good coon night would be selected, and with the noted "coon dog" and gun, the woods would be hunted over, and when his coonship was treed, if the tree happened to be too large to climb to get the coon, down it must come. It was the law of the hunt, and of the woods that whether it was a good rail, clubboard or shingle tree, it might be felled without the consent of owner. The same rule applied to Bee trees found by the bee hunter, who was then entitled to the honey as the result of the finding of the tree no difference on whose land it was found. The coon has always been a favorite game, and has been closely identified with pioneer life. In the celebrated Presidential campaign of 1840 he played a conspicious part in the great meetings of the people, and was adopted as the representative of the great successful party of that day.

As to cutting bee trees many good stories were told of conflicts over the fallen trees for the honey. Often efforts would be made to steal the honey, by cutting the tree at night, and some times the finder, or some

other party would organize to drive away the cutting party and as soon as the tree would fall rush upon the tree and drive the other party away, and take the honey in triumph home.

The horse race was a regular and very favorite amusement. These consisted of a quarter and half a mile straight races, or one, two and three miles on a circular track. This class of races were called Fairs, and generally took place after harvest as a sort of harvest home. These races were all running races, and the horse ridden by a jockey. Often horses would be required to make three heats of a mile each, The rule being that the winning horse must take two out of three heats. The heats would sometimes be fixed at two or three miles each, and require two out of three of the heats to win the race. These long races on circular tracks would usually occupy three or four days, with special purses for each day and race. The best and fastest horses of the country would be brought to these Fairs, and large crowds of people of both sexes attend them. The most noted race of this kind was made on the Indian Field track on Owl Creek, and the distance ran was nine miles. Three horses made it. "Old Hippy," an Owl Creek horse part thoroughbred,

had never been beaten in a three mile race, was one of the entries, two other thoroughbred horses from Kentucky, Red Fox and Jackson were the other two. The heats were three times around the mile track. Red Fox took the first heat, Old Hippy second, and Jackson third. The second heat was won by old Hippy, Red Fox second and Jackson third. The third heat and the race was won by old Hippy, Jackson second, and Red Fox third. This was the most exciting race that ever occurred in that region of the country. Not so much however for the amount of the purse, but for the speed and endurance of the horses.

Fox Hunting was a rare sport, and chasing the fox with a pack of hounds over hill and dale, with the music of their bark and the excitement of horse and rider, was regarded as a manly exercise. Times would be fixed for the hunt and invitations sent out to the owners of hounds as well as lovers of the chase to join it, and large numbers would usually be present at the start. Great rivalry would be exhibited in having the fastest dog, and he who was in at the death first carried off, in triumph, the fox's tail as a distinguished trophy.

Cock Fights would occasionally take place. At

times there would be a great rage for this amusement, when game chickens would command a high price. The dung-hill rooster couldn't match the game cock, and blood and breeding would tell in this as in other departments of nature.

Foot racing, wrestling, jumping and pitching quoits were indulged in at all public gatherings, to while away the time, and afforded a very popular amusements.

The Circus and Menagerie on a small scale visited the towns and villages every summer where large numbers of people would attend. The monkey, and the pony, and the elephant were always great sights for the young folks to enjoy. The Circus riding and tumbling, with the fun of the clown always made these shows popular.

Fishing was a great sport. With hook and line and seine, the rivers and streams were relieved of their finney inhabitants, and tables abundantly supplied with healthy and delicious food.

MILITARY MUSTERS OR PARADES.

The whole male population of the county between eighteen and forty-five years of age, under the law, composed the Militia force, and usually constituted but

one regiment with its necessary officers. This force was required to meet by companies once a year for drill, and then the whole regiment would meet for one day's drill, either at the county seat, or some other place named. Then there were one or more regiments of volunteers in the county called rifle regiments, which were required to be uniformed. These regiments too, had their company meetings. Then all the commissioned officers, including those of the Militia, met at the county seat for two days drill, called "Officer's Muster." The whole rifle regiments were required to meet once a year for regimental drill. These grand Military displays always gathered a large crowd of citizens, and constituted a general holiday. These "big musters" were notorious for the opportunities afforded for horse trades and swaps. Usually held in the fall, it was a great occasion for the sale and consumption of melons, of which there would be a great slaughter. Then the rowdy element, found more or less in every community, would use it as an occasion to settle many a quarrel by a knock down fight. The lover of the horse race would also have his opportunity to show the speed of his favorite, and the athletes would have many a foot race and wrestling match. So these gatherings were looked

upon and waited for as great events of the county, and afforded a pleasant change in the routine of every day country life, and were greatly enjoyed by the people.

WEDDINGS.

EDDINGS have been interesting and popular in all times. In these times there seemed to be more in proportion to the population, than now. Fewer old maids and bachelors were then left in the cold. The ceremony was more simple, and performed with much less expense for wardrobe or outfit. No weddiug presents were usually expected.

The average girl was considered well provided for when her mother furnished her with a good bed, and bedding, a side saddle, a cow, six knives and forks, same number of plates, cups and saucers, teaspoons and tablespoons, a teakettle, dutch oven, and a wash tub, in addition to her wedding and Sunday dresses. Generally the bride wore a neat cap made out of light

stuff, and well trimmed with ribbons, and the groom wore his best new suit made for the occasion.

Bridal tours were not then taken to any extent, and usually housekeeping immediately commenced.

Next day after the wedding there would usually be what was called an Infair, at the home of the groom, where most of the wedding guests would meet and have a great family dinner.

There was a custom of running for the bottle at the infair. Three or four of the party having the best horses, the cavalcade bring generally on horse back, would start in a race to reach the groom's home first, and it often was a neck and neck race for miles, and he who got there first was entitled to the bottle filled with whisky, with a red ribbon around its neck, and which he would carry back with great pride to the coming company, and for the time, he would be the hero of the occasion' The night of the wedding the couple generally had a grand serenade, the music made by cow-bells horse fiddles, and horns, not very harmonious, but loud in its tones.

It was a trite saying when a younger brother or sister was married before the older, that the older one must "dance in the hog trough."

The opportunity for courting in those days were not so good as now. As a general thing the family room must be occupied by the young folks at night and courting done after the old folks had gone to bed. The neighborhood gatherings made it convenient however to meet often, and make love. Then when weather was suitable strolls about the farm, hunting berries, or exercise in walking, were improved, so that the privacy needed was usually obtained.

The lighting of the house was made by the iron lard lamp, hung upon a nail, or a candle dip or moulded

TALLOW CANDLE.

tallow candle stuck in a holder or candle stick and

CANDLE MOLD.

brightened with Snuffers. Then the blazing hickory

SNUFFERS.

fire added warmth to the room and cheer to the young folks.

RELIGIOUS MEETINGS.

IN those days there was quite as much morality and piety as at the present time. Every neighborhood and village had its regular preaching, and churches of all denominations were established and generally well attended. Meetings were not held so often, however. In the congregation the women were seated on one side and the men on the other, keeping them separate during their worship. This was the general custom, and usually enforced.

The Methodists had a system of circuits, and each minister assigned to one. They usually traveled horse back, and stayed with some member near the place of preaching. A single man was entitled to receive from

the congregation one hundred dollars yearly, and a married man one hundred dollars in addition for his wife, and fifty dollars for each of his children. His circuit would occupy his whole time. Other preachers had stated places to preach, did not do so much traveling and were generally better paid.

The camp meeting was the great institution of the time. It was always held in some shady grove, with good springs, near some public road and easy of access. Log huts would be built in a hollow square, with a large platform for a pulpit at one side with rude seats in front to accommodate the congregation. The shanties would be filled by members and their families coming from many miles around. The meetings would usually last a week with preaching day and night. Large crowds of people always attended. The preaching was of a high order, and the best and most eloquent ministers of the church would generally be in attendance.

The meetings at night, with lamp and torch lights in the grand old woods, the singing of the immense congregation, the weired appearance of the great trees, and dense foliage, with the blue canopy above, presented a scene of grandeur, and sublimity of worship

not likely to be forgotten.

These grand gatherings spread a wide and healthy moral and religious influence over the country, and did great good in the religious education of the people.

Alas! we will never see them repeated. They are gone with the Past.

THE VILLAGE STORE.

HE neighboring village was a great place of resort, particularly of Saturdays. The women would come to trade, and purchase supplies, and the men to meet and talk over the news of the times, and to get their mail. There were no daily newspapers, and but few weekly ones taken except the county papers, and but few books within reach of the people. Hence the village store was made the head quarters for general information to be obtained by these weekly meetings. Particularly in the long winter evenings, the store would be visited by the surrounding farmers to gather what information they could in that

way. In the warm corner would be seen the village doctor, the squire, the blacksmith, the shoe maker, tailor and other mechanics, often the preacher and the politician, and the school teacher. There would nightly be discussed the gossip of the day, the politics of the times, all religious questions, financial matters, and particularly the characters of the people. These gatherings in fact molded the public opinion of the village and the neighborhood, and kept all well posted on the leading questions of the day, and filled the place of the daily paper of the present time.

The store was the medium of exchange for the farmer. It took in exchange for goods, all sorts of produce raised on the farm, such as butter, eggs, cheese, rags, feathers, beeswax, tallow, lard, hops, corn, wheat, pork, cider, fur, and even ginseng gathered by the people. These products would be sold by the country merchant at Pittsburgh, or farther east, where they would often be hauled with the big wagons. The merchant generally sold a great part of his goods on credit and collected up twice a year.

Country merchants traveled east on horseback or stage to purchase their goods. There were then agents or runners of wholesale houses in the east, who trav-

eled on horseback and took orders, which saved the merchants many tedious trips for goods. Then traveling peddlers visited the stores and sold many articles at wholesale to the merchants, which enabled the retail dealers to keep up their stock in some measure without frequently visiting the eastern cities.

THE VILLAGE DOCTOR.

EARLY every village had its physician who was generally the learned man of the place, and the scientific, and literary oracle of the neighborhood. Sometimes there would be two or more located in the same village, and when that occurred, there was usually kept up a terrible war between them, resulting often in neighborhood quarrels, as sides might be taken by the friends of either.

Generally the doctors visited their country patients, in sometimes long rides, on horseback with their medicines packed in their "pill bags" ready to be administered as occasion might require.

The diseases and many of the remedies, were then like those of the present time. But one treatment then

seemed to be adopted by all the "regulars," that is, bleeding for most ailments.

People did not, however, then call the doctor for every little trouble, but only when there seemed to be great danger of serious disease, or sudden injury from accident.

About this time a class of doctors made their appearance, who made war on the "bloody regulars" and discarded all but vegetable remedies. They were called "Thomsonian," from the name of the founder; and from the fact of using hot baths, and sweatings, were also called "Steam doctors." For a while they nearly took the field from the mineral doctors. Their controversies and contentions made it exceedingly interesting to the afflicted. But time soon settled the controversy in favor of the educated physicians.

The family physician was then the general advisor in most family matters and much more relied on than at the present time. Medical knowledge was not then so diffused among the people as now and was principally confined to the medical men. There was a very general belief that a seventh son in successive order, had some unusual charm or power to cure disease by laying on of hands. The writer remembers one who was taken far

and near to cure ailments of different kinds, so much so that his friends concluded to make of him a doctor. He studied medicine in the regular way, and became a celebrated physician, but in his practice he discarded the laying on of hands process, and used the remedies prescribed in the medical books. But marvelous stories were told, and often believed, of the wonderful cures affected by his boyhood practice. Then it was believed by many, that certain persons were gifted with the power of stopping bleeding, drawing the fire out of scalds and burns, by the laying on of hands, and repeating words of charm; and also others who could cure the bots in horses by the repeating of certain sybilistic words.

Then as now, wherever there were doctors, there would be funerals, not because of the doctors, but as the result of diseases, accidents and old age. So the funerals of that day were like the population, plain and inexpensive There were no costly metalic caskets, ready made to be purchased and used; the village cabinet-maker usually made wooden coffins for the dead, and it did not nearly ruin the estate to bury its owner. The remainder of the estate was not then greatly diminished by the officers and attorneys, charged with its

settlement and distribution.

There were no professional dentists. The "regular" doctor pulled all the teeth, and administered to those aching. If the pain was not stop't with medicine applied, then out it must come. If teeth decayed without pain, they remained without filling, until they became loose and then extracted. No artificial teeth were then made, and used to replace those extracted.

About this time a few dentists were beginning to make their appearance in the larger towns, making a specialty of treatment of the teeth, but had not reached country families. So among the country people was seen a much greater proportion of bad teeth than now.

VILLAGE AND COUNTRY TAVERNS.

AVERNS were found in every village and at many public places on traveled roads in the country. Besides affording accommodations for man and beast, they were authorized by law to sell without restriction all sorts of liquors desired by their customers. This made them places of common resort, where the idle and the curious were wont to assemble, and usually had many visitors on Saturdays and holidays, and times of bad weather when farmers couldn't work. They, like the store, served the purpose of a daily newspaper to learn the gossip of the neighborhood, and afforded opportunity to meet and discuss the leading questions of the day and learn the current news of the times, as well as to trade horses, or have a horse race, or a fight.

In those days the habit of drinking liquors was more universal than now, and there was but a very weak public sentiment in favor of temperance. The law then required every keeper of a tavern to obtain a license from the Court of Common Pleas of the county for that purpose. To obtain such license the applicant had to prove to the satisfaction of the court that

1, He was of good, moral character.

2, That a tavern was necessary at the place designated.

3, That the applicant had suitable accommodations.

4, That he was a suitable person to keep a tavern.

It was an easy matter to make this proof. A man of notorious bad character, whose wife was a good cook and housekeeper, as the writer remembers, once made application for a license to keep a village tavern and produced his two witnesses who swore to the affirmative of the four items required, and the Court ordered the license. Meeting the Judge with whom he was personally acquainted afterward, he said to the Judge, "I wouldn't have swore as them fellers did for the best hoss I ever owned." The Judge replied, "Yes, Joe. I knew your character, but I decided on the evidence before me."

These licenses had to be renewed each year and a small fee paid to the county. Keeping a tavern without a license was indictable and subjected the party to a fine; but no accountability for injuries resulting from producing drunkenness to families or the community. The old fashioned sign swinging on top of a post in front of the house, with name of the tavern and its keeper, notified the public of its existence as a tavern.

THE MONEY.

CONSISTED of gold, silver and copper, and paper issued by the local Banks of Ohio and other States, and also notes issued by the Bank of United States at Philadelphia (Biddle's Bank). This bank was chartered by Congress, but owned by individual stockholders, and the government had no interest in it, and did not issue its notes.

The general government did not issue any paper to circulate as money. Its currency consisted alone of gold, silver and copper coined at its mints. The gold coin was in five, ten and twenty dollar pieces; and silver coin six and one-fourth cents, (called "fips"); twelve and a half cents (called shillings), twenty-five cent, fifty cent, and one dollar pieces, copper coined in big cent pieces. Bank notes were issued in denominations of one, two, three, five, ten, twenty, fifty, and one hundred dollars.

There was in circulation much of the silver coin of Mexico and Spain and also one and five franc pieces of the French coin. Stockholders of the Ohio banks were individually liable for the debts of the banks, and were required to have at least thirty per cent of their circulation in gold and silver in their vaults.

The bank notes of one state did not circulate readily in another state, making it very inconvenient for travel or business outside of the State. Then the frequent failures of these local banks and liability to counterfeit, made this paper money unsafe and consequently cheap money. The banks were required to pay specie for their notes, but could and did often suspend such payment, thereby making their currency inferior to gold and silver.

POST OFFICES.

THE village and country Post Offices were supplied with the mail by carriers on horseback, and most of them only once a week. In these days of cheap postage as well as rapid delivery, it may be interesting to also give the postage rates of the period we are considering. Postage was not then required to be prepaid, but might be paid at either end of the route. Letter postage for over four hundred miles was twenty-five cents, for under four hundred miles and over three hundred, eighteen and three-fourth cents; under three hundred and over one hundred miles, twelve and a half cents; under one hundred miles, six and one-fourth cents. Letters were sealed with red wafers or sealing wax. No envelopes were used, and letters must be only one sheet or piece of paper. If two pieces of paper were used, double postage must be paid. No stamps were then used. Newspaper postage was correspondingly high, and mailable matter very light in weight.

LITIGATION AND COURTS.

IN those days there was but little litigation in the shape of law suits. Indeed it was regarded as a disgrace to have a law suit with a neighbor. Contracts were generally lived up to, and performed without bond or note. Among neighbors contracts were rarely ever reduced to writing, or, in the words of an old lady to the writer, "never black and whited to make 'em stick."

With such a general custom of trade among the people—of barter and exchange, horse swaps, sales and purchases—it was remarkable that so few law suits resulted from these various business transactions. Men seemed to regard their word as good as their bond, or were afraid of the law.

The justice of the peace was the great law officer, from whose decision but few appeals were taken. He made all the deeds and wills, married most of the peo-

ple, and was the general advisor of his township.

The Court of Common Pleas was then composed of a President Judge for a district, and three associate judges for the county, or any three of them, all elected by the Legislature for a term of seven years. It had original and appellant jurisdiction, and had control of all administration business of the county, in the probate of wills and the settlements of estates.

The Supreme Court of the State was then composed of three judges, elected by the Legislature for the term of seven years, two of whom could hold the court. They were required to hold a term of the Supreme Court once a year in each county, besides their duties in Banc at the seat of government. They generally traveled over the state on horseback with saddle-bags containing their clothes and papers.

The first day of the County Court was usually a big day at the County Seat. Many farmers would take that occasion to visit the town for business or pleasure and see the Court start off with its business.

Financial and Social Condition.

AS a general thing the common farmer was comparatively poor, but at the same time comfortable and well contented. His wants, and that of his family, outside of their own productions, were few. Wages were low as well as the price of his products. Harvest hands only then got fifty cents a day. There were then few large home manufactories to make him a home market. So that his business was mostly conducted on the line of barter and trade. Then his taxes were low, and county and State expenses not great. Salaries of officers were low and fewer of them. The hardest thing he had to encounter was the high price of many goods sold in the store, such as muslin, calico, loaf sugar, tea and coffee. Often he had to give a bushel of wheat for a pound of coffee or a pound of loaf sugar. To some extent, he could and did, do without some of these articles. With hard work and good economy he usually made the ends meet, and waited for better times without bitterness or

envy or complaint.

There were then few millionaires in Ohio, and few corporations to control public affairs. People were not infected with the wild craze of money making and speculation, and kept out of debt in a great measure. They were content to live within their means. Mortgages upon the farms were scarcely ever made. Rents were generally paid in kind. With few temptations people were generally honest and moral. Crimes were seldom committed, but when perpetrated very surely and promptly punished.

Farm work was hard because of the lack of labor saving machinery, and conducted on a much smaller scale than now, and so less money made. It required good economy, great industry and careful saving to maintain the family, and properly bring them up for useful citizens. The silver dollar seemed big and bright to the farmer of that time.

The average intelligence of the farmer and his wife of that day was not as high as now. He was without the benefit of the daily papers, and had but few publications, or books within his reach.

The young people did not study or read as now, for want of opportunity as well as the general scarcity of

literary publications of that day. Lectures, sermons and speeches had to some extent, to be depended upon to keep up with the times.

The farmer had not the benefit of agricultural papers or books to enable him to improve his methods of culture, or stock raising. There were then no farmers' organizations, such as clubs, Alliances and Granges. No County or State Fairs, no Farmers' Institutes, nor Agricultural Colleges or Experiment Stations to give information leading to better methods than those of their fathers. In fact there was no book farming.

The young man followed in the steps of his father. Plowed, sowed and planted as he did; cultivated, gathered and preserved the crops as had been done before him. Whilst improvements in every thing around him, in most departments of life, were going on, he pursued the "even tenor of his way," unaffected with the progress of the times.

The social relations of the farming population were generally kept upon the most friendly terms, visiting and intercourse of all kinds genial and pleasant. Neighborly borrowing and lending were of the most accommodating character. Slander and defamation hardly ever was indulged in any neighborhood.

Good moral deportment characterized the common associations in society. But few separations or divorces were made or obtained, and few marriage engagements broken. Then, as in all ages of the world the young people "danced, made love, married, suffered and fell asleep."

Although not published around, there was, in many neighborhoods, an under current of belief in Witchcraft. Many believed that persons as well as animals were bewitched and that the mysterious witches were located among the people. They were generally believed to be females. Many were the stories, treasured "in the dim vista" of rural history, of their strange machinations and diabolical deeds. The writer remembers a pretended witch doctor residing in a village, a fine mechanic, who, not believing a word of the superstition, made money out of the ignorant, by pretending to shoot witches with silver bullets, molded out of quarters and half-dollars furnished him for that purpose by the friends of bewitched persons or owners of animals believed to be bewitched.

Fortune telling was believed in by many, and most neighborhoods, or villages, had their pretended Fortune Teller, who played upon the credulity of many of the

young people, who desired to see into the future of their career in life. Then many of the older people believed in ghosts, and many were the stories of actual sights of them in haunted houses, and lonely hollows, and about grave yards. The children of the household were regaled around the hearth stone with these wonderful tales, involving seeing and encountering ghosts in almost every form and shape, making such deep impressions, that years of after life and intelligent thought could scarcely erase from the memory, or destroy this early belief in the ghost.

Then there were no Insane Asylums, or Schools or Asylums for the Deaf and Dumb, or the Blind or Imbecile. This class of population had to be provided for by relatives and friends of the unfortunate in a private way. Indeed it was not then known that there was any remedy, or cure for the Insane, and the straight jacket and close confinement constituted the general treatment of the poor victims. Then there were no Reformatories for vicious and uncontrollable boys and girls as there are now. So the state took no niterest in that class, but parents had to do the best they could for them individually.

NOW AND THEN.

STANDING on the proud eminence of the Present, with a high order of civilization and refinement, characterized by great triumphs of genius, and the highest form of civil liberty guaranteed to us by the best government ever established around us and over us, it is pleasant to look back over the almost forgotten Past, and note the progress made in our country, as well as by the people, in the three score years that have elapsed since the times of which we write. It has been an eventful period in the world's history. Great events have transpired, and wonderful inventions and discoveries made. Society has greatly changed, and manners and customs improved in that time. Great labor-saving inventions have been discovered and utilized to relieve the hard burdens of life.

The rights of the citizen have been greatly enlarged and better protected. Great changes have occurred in the relations of women in the community. Then the married woman had scarcely any rights to property, and but few other rights under the law, and but few occupations were open to her. Now she possesses the same rights of person and property as men. All professions and occupations are now open to women, and they are everywhere in institutions of learning and business brought in successful competition with men, in the battle of life.

Within that time the Common School System has been created and perfected, so that all children of our state, rich or poor, white or black, are alike furnished with a good education at public expense.

Within that time Steam and Electricity have been applied for purposes of navigation and machinery. The Daguerreotype, photography, short-hand and type-writing invented. The Telegraph, and Phonograph have utilized one of the elements of nature to such perfection, that we can now talk across continents, and under seas, and chat with a distant friend by lightning. Cities and houses are now lighted by gas and electricity and oil dug out of the earth. Ohio then had no

railroads, now we have one to every county seat of eighty-eight counties. Then there were but few short railroads in the world, now we have over a hundred thousand miles in the United States, and more than all the world beside.

Within that time Texas, California, and Alaska have been added to our Territory, and the great west opened up to settlement, and, from our rich gold and silver mines, have been added thousands of millions to the money of the world.

The Atlantic connected by iron bands with the Pacific, and a trip can now be made across the continent without a change of Cars.

Within that time Russia has liberated over twenty millions of her serfs, our country freed all its slaves, some four millions, and our sister, Brazil, has emancipated her millions of slaves. The celebrated house of Bourbon, that, it is said, never learned or forgot any thing, has been driven from every throne of Europe, and freedom and Equality everywhere strengthened and advanced. North and South America are now governed by Republican governments, and not a slave on either continent.

In the improvements of commerce, manufacturing,

invention of labor-saving machinery, multiplication of newspapers and books, the world has made great strides in the pathway of progress.

Within this time the palace car has taken the place of the lumbering stage coach, the freight train of the big covered wagon, the elegant buggy and carriage to the saddle horse, and the bicycle relieves the footman; the sickle, scythe and the cradle have given place to the Reaper and binder and mower, and the flail and the sheet to the thresher and separator; the old Barshear to the sulky plow, hand sowing and planting to the seeder and check-row planter; the hand rake to the sulky horse rake; the fork and stick to the tedder; and the hay-loader and fork and railway for loading and moving hay have taken the place of the hay fork and muscle to do the work. The hoe is superceded by the sulky cultivator in the raising of corn. The old triangle harrow has given place to the Acme, and the Disc, the Potato Planter and Digger compete with the old hoe, and the Stump Puller with the Mattock and Spade. The Incubator is crowding the business of the old setting hen. The hand card has been superceded by the Carding Machine, the big and little wheel by the Spinning Jenny with its hundreds of threads drawn at

a time, run by steam; the old hand loom discarded for the Steam Loom, with its thousands of hands to work it. The old Lard Lamp has given place to the elegant oil parlor lamp and burner, and the Flint and Steel have long been superceded by the handy match in every household; the string to dry apples has a successful rival in the Fruit Evaporator, and the Sewing Machine whose pleasant murmur is heard in almost every house is crowding the hand needle, and the Knitting Machine is making inroads upon the knitting needles of our mothers.

The wind pump has taken the place of

> "The old oaken bucket, the iron bound bucket,
> The moss covered bucket, that hung in the well."

Thus in many ways have ingenuity and invention relieved farm labor of its hard toil.

Then everywhere the old Log Cabin, and log barn, have given place to the elegant farm house, beautiful cottage, and commodious barns and convenient stables and outhouses. So that to-day our farming population has finer and better homes than those of any other on the globe; and with the multiplication of newspapers, periodicals and books, with cheap postage, rapid delivery, with good school houses and schools

and colleges, the farmer and his family have the necessary advantages for education and information, to enable them to rank with the best of the land.

Then through the Department of Agriculture, organized exclusively to deal with and take care of the interest of Agriculture, with an expenditure of over four millions and a half dollars yearly by the general government, for its benefit and advancement, and with the expenditure of some five millions of dollars by the States for the same purpose, and with the further aid of over three hundred newspapers and journals, devoted exclusively to the interest of Agriculture, with a like number of papers partly devoted to the same interest, there is certainly no ground of complaint that in this country the best interests of those engaged in all the branches of Agriculture are not well looked after by the state and national government. No other occupation is so well eared for and protected, and no government does more for this great interest than ours.

THE FARMER AND HIS OCCUPATION.

HE occupation of Agriculture is the foundation of all other business—the bed rock of our society and government. The farmer population, with its patriotism and conservatism, constitutes the safety of the nation. By its labor and industry, it feeds the people and sustains the state. An army without its commissionary department, would do but little service in protecting the life of the nation. Agriculture is the great commissionary department of the government and the people.

Of agriculture, Gen. Washington once said "It is the most healthful, the most useful and most noble employment of men." The Staffordshire Potters have a saying that "working in the earth makes men easy

minded."

Agriculture is a national interest. The importance of this branch of industry, the great interest to develop, the wide field for improvement, demand the fostering care of the general government. Our people are, in the main, agricultural people. With productive lands, every variety of soil and climate, growing the products of almost every land, we have the capacity to develop the greatest agricultural resources of any country on the globe. This interest, as well as capital, must be taken care of by the government. There is no need of any conflict in this country between labor and capital. They are co-workers; the one cannot dispense with the other. Capital is, however, more able to take care of itself than labor. In the old countries in Europe, capital is supreme and labor subordinate. Not so in this country. Here it is reversed, and labor is the great factor of our national prosperity and advancement.

The farmer has not heretofore stood as high in the estimate of society as he deserved. This was, to a great extent, his own fault. Modest and unassuming, he did not stand up for, and assert his right to respectability, and recognition among the people.

A broader education, together with the aid of farmer associations, now enable him to take his deservedly high standing among men. His intelligence, ability and knowledge now fix his place in society and give him recognition among men without reference to his occupation. He now finds that he, as those engaged in other pursuits, must bring to bear in his occupation, study and active energy, and business principles, in order to succeed. He must follow the example of the successful business man of the city, if he would be a successful Farmer.

The life of a Farmer, although a busy one, with much hard work always to be done, with great care, and some responsibility, is comparatively an independent one. With ordinary labor and care, he is sure of a good living for himself and family, and reasonable profits and gain. He is in a great measure, relieved of the anxiety and worry incident to almost every other occupation. Seed time and harvest come to him in their regular order. His stock and crops grow day and night, with no wet days or holidays to make a stop in his increase. With health giving work, pure air, heaven's bright sunshine over him, no miasma to destroy his health and shorten his days, he lives a peaceful life.

His labor is greatly relieved by the variety of machinery with which his work is done, thereby lessening the drudgery of earlier days on the farm.

Go into the large manufactories of the towns and cities, and see the hard work of the operatives, surrounded by fire and smoke, grease, dirt and filth for ten hours of the day, with bad air, in close rooms, no wonder they do not live out half their days. Then when work stops, their earnings cease. But the farm hand has work in all seasons.

Visit the office of the lawyer or doctor, and you will find him much of the time without anything to do. He must spend months and years in waiting for employment. Then contrast the responsibilities in his calling—the worry of restless nights, and uneasy days—over the interests of clients and patients, with the quiet life of the farmer who sleeps soundly of nights. So of the merchants and business men in all departments of trade and business. It is one constant fret and worry to manage and control their business; and such men often fail and are broken down in health long before their time in due course of nature.

Official life may seem desirable, but when obtained, the responsible duties of the place, camped around and

about him, destroy in a great measure, the pleasure and the peace of the holder. He is also constantly annoyed by what the great public may say of him, and thus life to the office holder is not "a bed of roses," or "a flowery path of ease."

But it is said Agriculture is a slow way to make money. It may be, but it is also a sure way. A few men make large fortunes in trade and speculation, of whom we constantly read, but of the thousands and tens of thousands, who fail to do so, we hear nothing said. We learn of the great success of business men, and know but little of the many failures made.

Compare the pleasures and advantage of country life with that of the town and city.

In the country, away from the distracting sights and noise of the city—away from its filth, dirt and smoke—its poverty and squalor, misery and suffering—its unhealthy tenements, and disease impregnated atmosphere, are found and enjoyed quietude, pure air, pure water, and pure food.

No better place can be found for growing boys and girls than the Farm, where healthy work may always be found suited to their strength. Here they may roam the fields and the woods, drinking in health with every

breath, with birds and flowers for companions, and no danger of contamination from such associations. In the town or city, the boy and girl are constantly brought into contact with vice and immorality in all its worst forms—liable to be led astray with the ambitions engendered by associations, and with the desire to enter into all the active doings of the circle called "Society"—and its dissipations. These temptations do not surround the country boy or girl.

The city youth may, it is true, have the advantage in the way of graded schools, public libraries, lectures, theatres, etc., but this does not always enable them to outstrip the country youth in the race of life. With reasonable schools and social surroundings, and the advantages of the repose of rural life, the country youth have fine opportunities for study and time to do thinking on their own responsibility, and to learn habits of self reliance that enable them to win success—to develop the mind as well as muscle for life work. City youth may learn more technical science, but the country youth get broader and more elevated practical learning in close associations with nature on the Farm.

College diplomas are good things to have, but they are often obtained through broken health, and shat-

tered constitutions; while the country youth, with less learning, but good physical development, fine health and good habits, at the age for active life work, will be enabled to win the contest over all city competitors.

BOYS AND GIRLS ON THE FARM;

HOW TO KEEP THEM THERE.

THIS is an interesting question asked and discussed in almost every farm home, and very difficult to determine and answer. In the first place it goes without saying that the dull boys and girls generally, will stay on the farm, and prefer to remain at home. The bright, energetic and ambitious boys or girls are harder to keep on the farm. They will tire of what they think the dull monotony of farm life. Visiting their city cousins, or going to town often, they notice the activity of town or city life. Seeing what to them seems the bright side of life, they long to engage in the strife, the daily and nightly amusements of the town. To them, inexperienced as they are, it looks to be the

height of happiness and pleasure to mix in the gay and happy throng, and enjoy life in its perfection. But the skeletons of city life, hid in almost every home, are not open to their observation until they are initiated into its society and social life. When too late, many wish they had stayed on the farm.

It is not best that all the boys and girls should be kept on the farm as a life pursuit. We would soon have more farmers and farm women than needed. Diversity of occupation must be encouraged, so as to make consumers enough to make a market for surplus products. If all were farmers, who would buy farm produce? But some of the boys, as well as girls, should stay on the farm and succeed their parents.

There is a great demand in the active business of the day, for the hardy, industrious, ambitious, moral and honest country boy. In all the great business enterprizes of the day, these boys make the men that control our business and run our government machinery. They are found in all the departments of business and are controlling men wherever found. No city boy has ever been made President of the United States. Read the biographies of the leading men of our country since its organization and you will find a great major-

ity of them were born and brought up upon the farm. There is something in early country training and education that give such endurance, energy and perseverance, that enable these boys to make great success in life. Most of the successful and great merchants of our large cities were country boys who began their life work in sweeping out the city store, whilst its owner's sons were the book keepers and salesmen and the gentlemen of the establishment, and who often in their turn became the employe of the boy sweeper who succeeded their father.

It would be a sad thing for the country for the day ever to come when this element of success shall not enter into the great business competitions of the day. But even this class of boys should be kept on the farm until their physical constitutions are developed and fitted for the endurance of great mental efforts in the active struggles of life.

The most difficult thing for young people is to settle what shall be their life work. What is best to do can not always be determined at the outset; time, experience and circumstances will often cause a change in early life selection and alter the whole plan of life.

One thing must always be borne in mind, that boys

and girls can't successfully be forced into any life or occupation for which they have no taste or ability to follow. To influence their selection of occupation, their feelings and taste in that pursuit must be cultivated as well as consulted. Their treatment and surroundings will have much to do in determining whether they will remain on the farm or seek fame and fortune somewhere else. The question then is, how shall they be so kept, and what shall the farmer do to keep his boys contented on the farm?

And first, how to drive them away from the farm: By having everything as inconvenient as possible for farm work:

By selling off each year, all the best young horses, keeping all the old and worn out ones for work; and keeping poor old implements, buggies, wagons and carts, with shabby harness, and require the boys to use them in their work or for their pleasure:

By a rigid perseverance in all manner of slip-shod farming, and being behind the neighbors in keeping the farm in order and up to the latest improvements:

By requiring the boys to feed the stock in open fields from snow covered stacks during the long winters, and drive them long distances to water:

By turning everything possible into money and put that in more land and thus make more work for the boys; and generally:

By making farm life for the boys a life of servitude, with no relaxation, no holidays, and no associations for pleasure. In short, don't make the boy turn the grindstone when he thinks he ought to go fishing.

How to keep them on the farm: Give them the best education you can. The daily intercourse between fathers and mothers and their boys and girls has much to do in attaching or repulsing them to farm life. The father who gives his boys none of his confidence in the management of the farm, but arbitrarily orders them to their work, will not keep them on the farm longer than the law allows him to control them, if they do not run away before majority.

Nothing is so gratifying to the bright boy who is full of young America as to try his hand at farming or to be consulted by his father as to the proposed work on the farm from year to year. Indeed the utmost freedom should be given him to make his suggestions of the work to be done. The father should daily hold conference with the boys about the business of the farm, let them know all about its profits and losses, and

learn them to be the book-keepers.

Instead of doggedly insisting on his old way of farming, allow them to carry out their new ideas of how to farm. They may not have the best way but they will learn by experience. It will give them interest in the experiments. Then as to the farm stock, make the boys interested by allowing them to own and sell part of it. Allow them to break and drive the colts; consult them as to the kind of stock to raise, and they will become interested in learning from papers and books the best and most profitable to breed and raise. Furnish them with papers and good books to read. Furnish them with the best possible farm implements within the means at hand, give them good rigs to drive for business or pleasure, furnish them with as good clothing as can be afforded, and allow them holidays for enjoyment and association with their neighbors and friends. And, in short, make farm life as pleasant to them as possible, and they will be interested in its work and be glad to remain.

So the mother should consult and advise with her girls as to the work of the farm house. Give them charge of part of the every day work of the household and hold them responsible for its performance. Allow

them to suggest and carry out improvements in house furnishing and the thousand little things about the parlor and the rooms; give them charge of the flower garden and house plants and make the home a bower of beauty with flowers and vines and shrubs and lawns.

Then, the house should be furnished with all possible conveniences for easy household work, which is too often neglected on the Farm.

As far as possible gratify their taste in dress and company. Allow them to visit all proper places; furnish them with suitable books and papers, give them the best possible education and pleasant home surroundings. The mother should have the entire confidence of her girls, be the repository of all their secrets, and their advisor on all occasions. The sensible mother who has such confidence and so treats her daughters, will not likely be disgraced by their conduct. They will be glad to stay on the farm, at least, until they have a better home offered them, in which they will be mistress.

And finally, boys and girls must not be taught that farm life and work is degrading as is too often thought by the idler and upstart and foolish people generally.

Farmers themselves should make their calling respectable, and independent and inculcate such sentiment in the family. They should feel themselves as good as anybody, when they behave themselves.

The grumbling farmer, always complaining of his hard work and hard times, and ill-luck as he calls his mismanagement, is in fact generally responsible for much of the dissatisfaction of the boys on the farm. The actions and daily conduct of the father and mother, in reference to their occupation has a lasting effect on the children of the household. If they are dissatisfied with their occupation, so will be the boys and girls. Let it all times be the united sentiment of the family that farm life is a dignified, useful, and all things considered, a pleasant and desirable one, and the children will be more than likely to remain and be satisfied with the work of the farm.

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Farm life in central Ohio
sixty years ago

MUSKIN[redacted]
New Concord, Ohio 43762